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LETTER

FROM THE

COUNTRY,

TO A

M——R of P——T,

ON A LATE

Remarkable CASE.

Printed in the Year 1749.

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A

LETTER

TO A

M——r of P——————t, &c.

SIR,

I Am Extremely obliged to you, for the detail you give me of the late famous Tryal in the C——m——e of P—— and E——. I am not at all ſurprized at the Iſſue of it——and wiſh it may anſwer the propoſed End, of Reſtoring Peace in the City, which I muſt ſuppoſe has been much interrupted and broken by ſome late practices.

I cannot but ſay that I am alſo very much pleaſed that Mr. *L——-e* has come thro' this Ordeal, this fiery tryal of his Principles and Character, with ſo much Honour. Had the Allegations againſt him been prov'd, he would not have been an object worthy of ſuch a Sacrifice. It would have been believed that it was *Law*, not *Policy*, by which he had ſuffer'd, and his *Example* would have only alarmed the *Guilty*, and not have ſtruck the Generality of the well-diſpoſed, with terror and Amazement.

We may now ſee how dangerous it is to go out of the beaten paths; for a Layman to Encroach on the province of the Clergy; ——for a Candidate to preach, inſtead of debauching his Electors. We may now Learn how dangerous it is to write of Liberty, Rights, or D—p——d——e, ſince a bare diſtant hint of theſe, has been brought as Evidence to Invalidate one of the moſt remarkable E——ns, that was ever known in the Memory of Man.

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Were all these Ends to be necessarily attained by the Persecution and Condemnation of Mr. *La----e, Nil verbe pereat Quia fortitur addem*——. But I am afraid the means are not adequate to the Ends; I am afraid that, on the Contrary, they will establish what they mean to destroy; I mean that *Spirit* of Jealousy and discontent, that Love of Liberty, that hatred of A—d—n, that value for the Right of Election—In short that *Influence* which reason and Conscience have usurped over the minds of the Citizens, and which it is said is owing to the seductions of the Enemy to the Doctrines of *C*——s *L*——s.

I never yet knew that Persecution was the propereſt means to extirpate Heresy and Error; so far as it has been tried in the Case of L——*s*, it has had, I find, a very contrary Effect; he was, or at least was supposed to be, the very Head and Fountain of all the false Doctrines broached and propagated thro' the Kingdom.——When he was accused, heard, and justly condemned, Mr. L——*t*——*e* was not mentioned; and yet notwithstanding, Mr. L——*t*——*e*'s Speeches at Corporation-Halls, his Declarations against Aldermens Usurpation, &c. against Prevarication and Prevaricators, against City-Placemen, Pensioners, &c. were as fresh, in the Memory of every Body, as they can have been made since; although his *second Address* was then just published, he was yet suffered to go on; to write and preach, and Poll, just as he thought proper; he was supposed to be in Conjunction or a Follower of *Lucas*, and the old State Maxim prevailed, *Lop but the Head, and then*, &c.

But what happened from this? why the very contrary of what was expected——it occasioned perhaps, a few Breaches in the Engagements and promises which had been made to Mr. *Lat——e*; but did it prevent one Man from voting for him, who was inclined before to do so, from that undue Influence which had been practised both by *Lucas* and *him*? That Enthusiasm, that Madness which they had inspired in the minds of their Disciples and Hearers, under the Name of Liberty, Rights, Consideration, Power, Duty to their Fellows, to their Country, and to Posterity?

For my part, I believe not, but verily believe, that if *Charles Lucas* had been let alone; that if he had stood the Poll; the Aldermen would have had more Votes than they did actually get. I do indeed suppose that their

Friends

Friends and Patrons would not have wanted Encouragement to do what they did, that is, procure them Votes by all the Means which their Rank and Station, Power and Riches, abundantly furniſhed them with. ——And indeed, in looking over the Poll-papers, I do not ſee twenty Names on the Side of the Alder, men, who were converted from *Lucaniſm* by the mere Condemnation of their Prophet——But I fancy I ſee Names, on the ſide of the Merchants, who would not have voted for *Lucas* and for *Latouche*, amongſt theſe I reckon all thoſe who gave Evidence that they did not believe that ever theſe two Tribunes were Joined in one Intereſt. All thoſe who ſwore that Mr. *Lucas* had ſince the Death of Alderman *Pearſon*, diſclaimed the Principles of *Latouche*, as oppoſite to his; all thoſe who ſwore that Mr. *Latouche* had often declared to his Friends, that he was not joined, nor cou'd join *Charles Lucas*, whoſe Conduct was not his; who had treated him with Indignity, revealed, if not miſrepreſented his private Converſation, who was going too far, &c. Enemies by his Conduct and Behaviour, and virulent Writings, *Lucas* had made many; Mr. *Latouche* none. The former could not have voted for *Lucas*, tho' they might have been on the Side of *Latouche*: Whereas all *Lucas*'s Friends, on the Principles of Independency, &c. if any ſuch he had, cou'd not have voted for *Latouche*, whom their Leader had repreſented as an Apoſtate, and thus probable it is, that the Intimates of either Heroe, wou'd have given ſingle Votes, or thrown away the other to oblige a Friend.

I am well aware of your Objection, How comes it to paſs if there was no Conjunction between *Latouche* and *Lucas*, that their Names have been ſo long joined? that they met always together at Corporation Halls? were ſwore free of many of them together, got Silver Boxes, Compliments, &c. as if they were Brethren indeed, or common Adventurers in one Cauſe?

It muſt be confeſſed, and it were Madneſs to deny it, *Lucas* and *Lat——e* were joined in one Intereſt, ſupported by one Party; had Connections together; preached one Doctrine, and had made the ſame Proſelites; this it muſt be confeſſed is true: but it muſt be obſerved, that this was alſo the Caſe even before the Death of Alderman *Peanſon*: They had harangued together, and in direct Oppoſition to each other, as to ſome points; They had

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been made free and Tworn of the Corporation of *Tanners*, and of the Corporation of Sadlers, at the ſame time, and juſt after they had endeavoured to turn each other into Ridicule, the one for his Syſtem of our Independence, the other for inſiſting that the Citizens had no Objects to regard, beſides their Rights as Freemen of *Dublin*, and the Advancement of their Trade---- You may, if you pleaſe, ſee a circumſtantial Account of this in Mr. *Lucas*'s fourteenth Addreſs. -------In which the Oppoſition between them is ſet forth in its full Length.---- - But if they differed in one Reſpect, they agreed in one *other*, that is the *Oppoſition* to the exorbitant, and I think uſurped Powers of the Board of Aldermen. That this was no new Prejudice, did ſufficiently appear in the Courſe of the late Tryal; for it was there fully prov'd, that this Prejudice in the Minds of the Citizens, was of a very long ſtanding; and that above twenty Years ago, Mr. *Howard* owed to it, the Succeſs of his Election. I muſt from this conclude, that thoſe, and thoſe only, would have on the laſt general Election voted for both thoſe Candidates, who thought that it were better to reduce the Aldermens Power, than to obtain nothing at all, and thoſe who thought that a Madman was a ſtill fitter Repreſentative for the City, than an Alderman.

But Mr. *L——e*'s Crime does not conſiſt in this; it is you ſay, for not having, after the Death of Alderman *Pearſon*, oppoſed Mr. *Lucas*, in his Attacks on Prieſts, Governors, &c. You tell me that from the Mouth of *one* Evidence, it appears that he, *La—e*, always referred himſelf to what *Lucas* would ſay after him, or in general Terms, approved at *one* Hall, what *Lucas* had ſaid in another, perhaps ſome Days before. You add, indeed, that this ſame Evidence ſwore he had never heard Mr. *La——e* ſay any Thing directly concerning Government, and Governors, of State, or any thing which he, the Evidence, thought improper.

If it be a Crime to hear a Man ſpeak either abſurd or falſe Things, without refuting them, why is Mr. *Latouche* more guilty than the Petitioner, who was alſo preſent when *Lucas* ſpoke theſe audacious Words? Why more guilty than ſome M—— of theH——of C—— who were alſo preſent? Why more guilty than the G——rs of the N——n, to whom *Lucas* had preſented his laſt cenſured Book, *The Dedication to the King*.——Why more guilty

than

than the Lord Mayor? Aldermen? Juſtices of the Peace? J——s? and others, Officers and Miniſters of J——ce? All which had read thoſe Sixteen Addreſſes which were publiſhed before the ſuppoſed Conjunction between *Lucas* and *Latouche*? Nay, which it is probable were wrote with a Deſign to leſſen Mr. *Latouche* in the Opinion of the Publick, by ſhewing how much more he had dared than Mr. *Latouche* pretended to.

But I am not writing in Vindication of Mr. *Latouche*, his Character you tell me is ſafe, the only Point I would endeavour to prove is, that his Fall and Condemnation will not probably have the good Effects which you expect from it.——I mean diſcouraging and deſtroying that undue Influence which he has over the Minds of the People.—And which tho' at preſent may poſſibly be in the Hands of a Good Man, may now it is raiſed be applyed by ſome other to very wicked Purpoſes.

But I cannot think this Influence can be leſſened by a Condemnation of Mr. *Latouche*. On the contrary, I ſhould imagine that, ſo far as he is concerned, it muſt encreaſe and become more univerſal. The People have been brought to believe that their *Right* of Election is of the greateſt Importance; that it is, in Mr. L—*t*——*e*'s Words, a *Truſt* which is to be diſcharged, like any other Truſt, according to the Dictates of Reaſon and Conſcience; that to vote for an Alderman is acting in direct Oppoſition to that Truſt; to the Good of the Community; to the Oath that Freemen take when they become inveſted with that Truſt; that ſacred Right and Priviledge of electing Repreſentatives. Will Mr. *Latouche*'s Removal from his Seat, remove alſo theſe Prejudices from the Minds of his Electors? Will his being the Object of Compaſſion leſſen their Eſteem for him? Will they be reconciled to their Aldermen, becauſe one of them has been the Cauſe of their laſt valuable Right being taken away? and becauſe another, and one of —— R——s has voted againſt them? This is too abſurd to be ſuppoſed.——I ſhould rather believe that this will make ſome of the Aldermens ſtrongeſt Advocates turn againſt them.——Elſe how comes it to paſs, that the very Oppoſites to Mr. *La*-*t*——*e* in his Election, have been his warmeſt Pleaders in the Com——e?——Whence ariſes the Warmth of thoſe worthy and generous Men who have eſpouſed his Cauſe, tho' not one in fifty of them were ever before acquainted with him?

I shall add that, after all, I do not know whether it were for the Interest of the Publick that this same Spirit of the Citizens should be suppressed.——I have, I own, always looked on Ambition, or a Desire of Honour, to be as much conducive to the Advantage of Trade, and of the Publick, as Avarice, or a Desire of Gain.—The latter only, will never engage any Man to become free of a Corporation. For twenty Shillings he may exercise his Trade in as full a Latitude as any Freeman whatsoever—But how few are contented with this! they chuse to pay ten times as much, that they may have the Honour as well as trouble of filling Corporation Offices; or being considerable amongst their Equals: or sharing the Power, in some sort, of the Legislature, by having a Vote for a Representative. We have a remarkable Instance of this natural Disposition, even in the most uncultivated Minds. We are told, that the Establishment of a Stock Legislature in an obscure Village in the South, where the Masters, the Apprentices, and the Journeymen, have each their Representatives, has more contributed to the settling of the Linen Manufacture there, than all the Advantages of cheaper Rents, high Wages, and others, which had before been tried by the Undertaker.

And can we suppose the Citizens of *Dublin*, more deaf to the Call of Honour, than a few Linen Weavers? Is it possible they will look with Indifference on the abolishing of their reclaiming Rights? Will this make them industrious? Will it make them forget what they were, or what they may possibly be reduced to?—If, as I verily believe, many of them remain in their native Country, where they enjoy, under an inclement Sky, what is better to them than Food or Raiment, the joyous Sentiments of being Free, would it not be impolitick to erase that Sentiment from their Minds, and thereby suffer them to be allured to foreign Countries, where they are promised better Wages, &c. and from which nothing deters them, but a Love of their Country, or of that Liberty, Consideration and Power, which they imagine they are intitled to from the Laws and Constitution.

I am, &c.